

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. ii. 7.

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REASONABLE ARGUMENTS IN FAVOUR OF THE TRUTH AS IT IS IN CHRIST JESUS.

TO THE HONEST IN HEART.

Being fully sensible of my own inability to do what is required of me, unassisted by the enlightning spirit of God, I would here humbly implore this divine aid, in faith, that I may write as the Saints of former days did ("holy men of old wrote and spake as they were moved upon by the Holy Ghost,") the things that have been, that are, and that shall be revealed. Does not the Spirit take of the things of God, and reveal them unto us? I shall here answer some questions that are frequently asked.

First—What induced you to become a *Latter-day Saint*? The Truth—"ALL TRUTH: for the promise unto us, as unto the Saints of former days is, that "The Comforter—the Spirit of Truth will guide us into *all truth*." I reflected upon all that I had seen, read, or heard taught *as truth*, and found the essentials called non-essentials, and the opinions of men substituted for the doctrines of the Son of God.

Second—Were you not then considered *orthodox* before you "*obeyed the gospel*?" Oh, yes. At one time I believed that the doctrines of John Knox, were very superior to those he had rejected—some of the errors of Popery; and that because men had for a long time dropped a little water on an infant's face, and on mine amongst others, giving me a name or "*christening me*," this was baptism; and John Knox, the celebrated Reformer, it would appear, considered this a non-essential too, for he continued the same form as the "Mother of Harlots" observed in this ceremony. I esteemed "the laying on of hands of the Presbytery" for ordination very good, for this *phrase* was in the Bible, and men practised it, and seemed satisfied, so was I: be not astonished when I inform you, that although I had from youth been a bible reader, and a constant attender of church, I had never heard, noticed, or been taught that I must "be baptized for the remission of sins," and that I should "receive the Holy Ghost by the laying on of hands." Why should you wonder; you know well that I was then as thousands are—ignorant—under a thick cloud—darkness having long covered the earth, and gross darkness the people. The times of this ignorance God winked at, but *now* he commandeth all men to repent and be baptized for the remission of their sins. Will they do so?

Third—Did you not *believe* in God the Father and in Jesus Christ his Son, &c. Oh, yes, but this could not save me, though I formerly believed it would. Christ said, "He that believeth and is baptized shall be saved." And it is evident from the history of Cornelius, that he not only believed, but did many *good works*: he prayed always, and his prayers were heard; he gave much alms to the people, and these ascended as a memorial before God. Yet, he was not saved; he had to send for Simon Peter to tell him what he ought to do. The angel of God that appeared unto him did not, could not, or rather would not tell him words whereby he might

be saved. We perceive then that neither the *faith*, nor the *good works* of Cornelius brought him salvation; neither could mine; it was by *attending to revelation from heaven in his own days*, and obedience to the same that brought him salvation, so now, and so in every age.

Fourth—Then you admit that God hears the prayers of his servants, while you affirm these are not saved? I do: a servant is not a son; and though we are the offspring of God, we are not all the *sons* of God:—Christ came to his own, (the descendants of Abraham, of Israel, of Judah,) but his own received him not; “but as many as received him, to them gave he power to become the sons of God.” First, these received him, received power to become sons; but if they had not followed him in the regeneration, if they had not done as he commanded them—“if ye love me keep my commandments”—if they had not obeyed the gospel, they never could have become sons; they were sons by fore-knowledge, sons by election, (not unconditional) sons by adoption, sons by grace, by faith, by works; “by grace are ye saved, through faith,” and *obedience*. So then the salvation of which I write is the result of “Revelations of the will of God in our own days,” of election, of grace, of atonement, of the shedding of blood, of faith, repentance, and *obedience*; of calling and of choosing; of calling on God’s part, through the channels he has appointed—the priesthood after the order of the Son of God—and of choosing on one part. Oh, how appropriate in these days, are the words of a former-day saint—“I have called and ye refused, I have stretched out my hands and no man regarded.” “How often the sons of God, in the name of Jesus, do likewise in these days!”

Fifth—Will the people of this age be condemned if they refuse to hear and obey the messages of heaven, that are now spoken in the name of Jesus on the earth? They will; for their unbelief and consequent disobedience, they will be damned: “He that heareth you heareth me, and he that heareth me heareth Him that sent me.” “I and the Father are one,” and “I pray that these may be one in or with me, as I am one with thee.” “Faith cometh by hearing the word of God,” and if the above premises be correct, they that heard the apostles after Christ’s day, heard him, and because they thus heard him, they heard the Father also, and if they believed the sayings of the apostles and *obeyed* them, it was as if they had believed the sayings of the Son of God, and of the Eternal Father, and had kept their commandments—“He that heareth these sayings of mine and *doeth* them, I will liken to a wise man that built his house upon a *rock*, and the winds and rain could not demolish it; but if ye hear my sayings or commandments and do them not, I will liken you to a foolish man, that built his house upon the sand, which the rain and winds soon demolished.” “If ye love me, keep my commandments.”

The objector will here say, “these were the apostles of Christ, they had peculiar powers and privileges, such as are not now among men, and, indeed, are now unnecessary.” Pause, friend, and answer—were they not the sons of God by adoption? Yes. Had they not been called; did they not choose to hear the call, believe it, follow Jesus and obey him? When he said it was necessary for him to fulfil *all* righteousness, at the time he did one part thereof, viz., went down with John to be buried by him in water—to be baptized, because it behoved or became him so to act, that he might be a *perfect* pattern, that those who followed him should also walk in the same steps. Did not the apostles follow him in this? undoubtedly. Think you that he would have ordained them, laid hands on them, and empowered them to go forth in his name if they had not done as he did, if they had not begun to fulfil all righteousness as he did? No! he would not; it is, then, a clear and reasonable inference, that the apostles not only believed Jesus when he called them and told them he would make them *fishers* of men, but they followed him gladly, obeyed him, did as he did and as he commanded, were baptized as he was, and received a measure of the heavenly power by the laying on of hands; and all who should after hear, believe, and obey them, would receive a measure of the same powers, also be conscious of the approbation of heaven.

What, then, does it follow that in this day those that hear, the called, chosen, sent and ordained of God, and obey them, hear and obey Jesus and the Father? It clearly does follow, and the *promise* was not only to them, in that day that heard and obeyed in the kingdom of God then set up, but to their children, yea, their

children's children, even to *all that were then afar off*. What promise was this; and would it extend down to the nineteenth century, and to the little island far off in the sea—the British isles, west of Europe and *far off* from Asia, where the apostles then stood? I reply, yes; and even to isles still farther off, that till now have been long waiting for *the Law and Salvation*. Observe the promise then made *by God*, through Peter: I esteem this as the promise of the Father and the Son, and maintain as an eternal principle of truth, that the sent and ordained of God are as God, or their word is as the voice of God unto the people unto whom they are sent, and amongst whom they live. Christ has established this principle, and wo! be to them who seek to overturn it; and whosoever shall hear and obey them, hear and obey Jesus Christ and Him who sent him; and such shall be saved; and those who will not hear, or who hear but neither believe nor obey, they love not Jesus, they keep not his commandments; they neither hear him nor his Father who sent him, because they refuse them whom they have sent; they refuse salvation, and where he and his Father are they can never come. These may seem harsh conclusions, but I know they are correct, “see that ye refuse not him that speaketh,” Heb. xii. 25. You have neither shown us *the promise*, nor attempted to prove that there are sons of God, as the apostles were, on the earth in these days. Will you please to do so? I will, but every thing in its own place, and in order as the Spirit may direct: Reader you are now with me in the search of truth, and must exercise diligence and patience; truth and the kingdom of God, are now, were, and ever shall be like a piece of gold or silver, which a woman having lost will get all the additional light possible, sweep and search diligently until she find it; and like the treasure hid in a field, to obtain which *a wise man* would sell all, and buy it.

The important *promise* then is coupled with a command, see Acts ii., “repent and be baptized, every one of you, for the remission of sins, and *ye shall receive the gift of the Holy Ghost*.” THIS PROMISE is unto you, to your children and to all that are afar off, even to as many as the Lord our God shall call; that is if they will *hearken* to the call and *obey* it, for we must never forget that obedience follows *faith*, and that faith is the result of *hearing* the word of God, an operation in the honest heart that produces obedience.

Would the gift of the Holy Ghost have been shed forth upon the 3000 that gladly *heard* Peter's words, if they had not *obeyed* them? No! they believed the testimony of Peter concerning the awful guilt of their nation, and saw with unfeigned sorrow and sincere regret the impending judgments that as a nation they had brought upon themselves; they, the Jews, had said “*let his blood be upon us*.” They *believed* that Jesus who had been so unjustly crucified, was indeed and of a truth both Lord and Christ; and Peter called upon them, not only nationally but individually, to “repent and be baptized for the remission of their sins.” They did so and the Holy Ghost fell upon them also, as it had been shed forth upon the apostles that day, and “they spake in tongues and prophesied.”

The apostles had entered by the same door and received the same spirit, yea a larger manifestation and outpouring of the heavenly gifts; they had been “*endued with power from on high*.” It is very reasonable to suppose, that the same course of procedure on the part of God, viz., giving revelations from heaven in these our days, calling, ordaining, and sending forth faithful and obedient, honest men, to proclaim salvation, the remission of sins, and the gifts of the Holy Ghost, by the same ordinances, baptism, and the laying on of hands, would in this age produce the same effects that it did in former ages. The laws of God relating to man's salvation on the principles of the doctrine of Christ, are like the immutable laws by which he keeps planets in their orbits, pursuing the same undeviating round; like the law of gravitation, by which the particles of this globe adhere, and man remains on its surface; but withdraw this law and “each particle asserting its indisputable right to dance,” would fly off into the immensity of space, and instead of order there would be confusion. So with the law of God, and see the *confusion* that is the result of neglecting, disobeying and changing these laws, each sect and each person asserting his indisputable right to think, correct and reform; instead of adhesion and cohesion, we have disunion, schism, fragments—Babylon, out of which the Lord now calls the honest in heart to come; “Come ye out of her my people.”

(To be continued.)

LETTERS TO PRESIDENT PRATT.

Carbonca, Council Bluffs, Iowa, December 20th, 1848.

Dear Brother Elder Orson Pratt,—As an apology for our long silence, we write this letter, for, no doubt, you are aware that there would be a great crowd of business on our hands as soon as the presidency all left Winter Quarters. The people are scattered over so great an extent of territory, that it requires an immense amount of labour to communicate with them, and in a great measure it has been done through others. There are about fifty branches organised, all doing well, as a general thing, except some slight touches of the big head, which is a natural consequence where men forget the work of the Lord, and seek to build up themselves. On the 9th of December, all the soldiers that had come from California, and the valley, with their wives and families, were feasted at the tabernacle on a general collection of good things, provided by the Saints for the occasion; it was certainly equal to the dinner provided for the pioneers at the pass, in the rocky mountains, which you know would be difficult to beat. After the soldiers had all feasted, the weather being very cold, they praised the Lord in a dance; after an hour spent in this way, several appropriate addresses were made, and all felt first rate. The Seventies held a meeting on the Sunday and Monday following, which were well attended, notwithstanding the severe weather; unity and the good spirit pervaded these gatherings. They adjourned to the new tabernacle on Pigeon Creek on the last Saturday in December. Brother Egan and twelve others arrived here from the Salt Lake city on Thursday, the 7th; he left the city on the 13th of October. President Young arrived there on the 20th of September, President Kimball on the 24th. A conference had been held; on motion of Elder P. Pratt the presidency, as organized here, were unanimously acknowledged, also, my father as patriarch, Charles C. Rich as president in the valley, John Young and Erastus Snow his counsellors. Arrangements were made for inclosing an additional field of 11000 acres; and a company of 860 men have taken shares in it, varying from 5 to 80 acres, the smallest lots being nearest the city, to accommodate mechanics. All the buildings composing the fort were to be moved on the city lots, except the square inclosed by the pioneers. The Indians are friendly, and it is considered safe to settle out on farms. A new city is to be laid out 10 miles north of the Temple block, another 10 miles south; all the lots surveyed had been taken up, and an addition had been made to the old survey, running to the mountains on the east side, and with the addition there would not be inheritances enough for the Saints already there; but some of them would have to settle in the new cities. Brother Egan tells us that the pioneers' claims were respected, so the prospect is we will find a place when we are permitted to go there. Elder Addison Pratt, from the South Sea Islands, had arrived in the valley in good health and spirits. A company of the Saints who went to California in the ship Brooklyn were *en route* for the Salt Lake, and would probably arrive in about two weeks after the express left.

Nearly all the soldiers had arrived; a public dinner was given them on the 6th of October: from accounts they had fine times, that is, if music, dancing, public speeches, a feast of fat things, the firing of artillery, all combined, would produce fine times. Dr. Richards, A. Lyman, and companies were within three days' drive of the city when the express met them; the doctor was driving his own team; they met Captain Compton and company with our express at Fort John.

Elder Kimball writes, that two squashes, Ellen S. raised in her garden, weighed sixty-three pounds each. Mother Sessions presented me with one weighing eighty-four pounds; big turnips weigh from eight to eight and a half pounds, the sweetest I ever saw. Elder P. Pratt made a vegetable dinner for me and President Young: among his bill of fare were the following items:—green corn, green peas, green beans, cucumbers, beets, parsnips, carrots, onions, potatoes, turnips, squashes, pumpkin pies, cabbage, mush mellow, water mellow, cantelopes, corn bread, wheat bread, corn stalk molasses, roast beef, &c., &c. There had been some symptoms of the California gold mine fever breaking out in the valley: a company of about twenty were secretly formed for the purpose of going to spend the winter in washing for the

precious dust, but the symptoms developed themselves so strongly, the malady was detected by President Young who prescribed as physician in the case, not only to stop the contagion, but also to cure many who had caught the infection. It was the opinion of Dr. Egan that there would be no deaths from the gold fever this season; although it is like the big head, a dreadful and contaminating disease. The winter here has been very severe since the fore part of November; if it continues as it has commenced, grain will be at a high price in the spring, as the people will be obliged to feed it to their cattle. It is our wish to leave Pottowatamie county for the mountains in spring with our families, as we do not feel ourselves safe in our present condition, within the jurisdiction of mob laws, and mob officers to rule us; and as soon as we get our families situated in the great basin, we shall hold ourselves ready to come here or where council may direct for the building up of Zion. We have received counsel from the presidency to come there next season with our families. We have exerted ourselves to the uttermost to help away our brethren, and are destitute of the necessary means to help ourselves, and cannot go unless God or his Saints help us away; and should any of our brethren stretch forth the friendly hand, and set us at liberty, we feel that in so doing, they would be entitled to the blessing of the Most High, and if you could use an influence among the wealthy Saints to our advantage, it will be appreciated by us with every feeling of gratitude; any means thus raised may be sent to us by confidential brethren as early as possible, with a letter from you. Elder Hyde has got his printing establishment all ready, and is only waiting for his foreman to come from St. Louis, who is daily expected. Walker, the famous Utah chief, has visited the Saints in the valley with his band of riflemen: he said he always wished to live in peace with our people; he wanted his children to grow up with ours as brothers; that his people should not steal from ours, if any of them did, let him know it, and he would punish them and stop it. The brethren told him they did not want his men to steal from the Spaniards, for we were at peace with them. Walker replied, "my men hate the Spaniards, they will steal from them and I cannot help it; they love your people, and they will not steal from you, and if any of the bad boys do, I will stop them." Brother Daniel Browit, Brother Allen, and a young man named Cox, were killed by a band of "diggers" in the California mountains. As they were exploring a new pass through the mountains, they were surrounded when asleep and killed with stones. A hundred dollars' worth in gold dust belonging to Brother Allen was found on the ground; their bodies were stripped of their clothes and buried by the Indians; this occurred forty miles from the settlements on the Sacramento: their bodies were found by a company who followed them. Sister Benson's health is poor at present, and she has not been able to answer Sister Pratt's kind letter a few days since received, but will write as soon as she gets able. We rejoice much through hearing from the STAR that the work of the Lord is spreading so rapidly. We feel grateful for the favour you have shown in sending the MILLENNIAL STAR; we have received four numbers up to this date. When we read your epistle and instructions to the Saints in that region of country, we said truly the Lord is with Brother Pratt. We wish to be remembered by you and Sister Pratt; also Sister Smith and Sister Benson send their love, also to Brother Orson Spencer and lady, and all inquiring friends. Please say to Brother Thomas Clark that his family are all well. Elder Hyde is here at home presiding, and is a terror to evil-doers, and a comfort and support to the Saints. Before him sinners in Zion tremble and the Saints rejoice, and he enjoys himself first-rate, and we need not say that we are doing all we can to strengthen his hands, and forward the work of the Lord. There is no opening as yet for paying those debts left by the presidency. A large assembly of Saints passed a merry Christmas at the tabernacle on the 25th.

Now, dear brother, we are about to close our epistle to you. We have given you a brief sketch of all matters that we think of at this time, and when we look at the poverty of our family, and other cares rolling in upon us, it seems as though the burden was more than we can bear, but we trust in God and our good brethren to set us at liberty, and we ask God our Heavenly Father to bless you and yours, and give you power through your influence to set us at liberty, which shall be everlastingly remembered by us. Brother Wheelock leaves here in a few days for England with dispatches, &c.; he will probably sail from New Orleans about the 1st of

March. The brethren are calling loudly for the printing presses, carding machine, and other public property left here, such as mill irons, temple tools, chemical laboratory, &c., &c. We now have eighteen inches of snow, and the weather is very cold.

May the Lord bless you for ever, Amen.

GEO. A. SMITH.

E. T. BENSON.

New Orleans, Dec. 11, 1848.

Dear Brother Pratt,—I take my pen to write a few lines to you, to let you know of my welfare and of the Saints in this place. I am enjoying good health, and the Saints are generally well; some few have not got over their sea voyage, yet they are generally in very good spirits. The most of them have obtained work here; yet business is very dull for this place. The best time for business here is from the first of January to the first of May. Last week brothers Preston, Thomas Martindale, and James McGaw came here direct from the Bluffs, on their way to Texas (on a mission). They were going to visit Lyman Wight, and Co., and then preach in that State until spring, when they will return to the Bluffs; they informed me that L. Woodworth and P. Haws had just returned from Lyman's camp, and brought unfavourable news; they said that Lyman and George Miller had dissolved partnership, and Miller had taken a part of the company and had come 130 miles this way, and would have gone to the Bluffs if he had had the means. These brethren told me that a company of the Mormon soldiers had just returned from California, *via* the city of the Salt Lake, bringing with them a favourable account of the crops, i.e., they have at least a surplus of from 10,000 to 15,000 bushels of wheat; and the corn crop looked well when they left. They also informed me that a number of them were employed in digging a race for Captain Sutter and found a gold mine, which is making a great excitement through the country. The brethren went to digging, and brought with them to the Bluffs a quantity of pure virgin gold: some had 100 dollars worth, and some several hundreds, and others several thousands; they say that brother Samuel Brannan had 40,000 dollars worth of goods, and is selling them for gold, which he weighs, as we weigh sugar and coffee. I suppose that brother Hyde has written to you, but as I told you in a former letter that I would send some of the fragments of the temple by the captain of the Erin's Queen, I thought I would write a few lines and send by him. I would have no hesitation in recommending that ship for you to send passengers by, for I have heard no complaint of the officers of that vessel, but of the Sailor Prince I will be silent, for I expect the passengers have written sufficient. Some of the single females say that they would not cross the sea in that vessel if they could have their passage free, and do not wish their friends to come in it. I think of writing in a few days to brother S. Brannan in California, and give him the general news of the Church and country, which I think will reach the valley of the Salt Lake, as the brethren are, or will be, frequently passing from one place to the other. There is a line of mail steamers now organized here to run to Chagres, connected with a Pacific line, which runs from the Isthmus of Darien to the Bay of San Francisco; the first steamer leaves here on the 18th of this month. There is a large quantity of passengers (not Saints) going from this port to the gold regions, on Feather river. I will send you some few of our daily papers with the parcel; after looking them over, distribute them among the American elders, and you will see that there are several steamers to leave here within a short time for that country.

Brother Pratt, I have organized a branch here, which I considered necessary for the general good of the Saints, that I might keep them in the spirit of gathering, that I might be enabled to find them when I wanted to leave here in the spring; but this is a very hard place, and the Saints which have stopped here are poor, yet I suppose that there will be some way for our deliverance in the spring. I wrote many particulars in a former letter to you about the emigration and other things, I shall look for a letter from you soon. Please direct the Saints to Mr. Fisher's, at the corner of Poydras and Commerce Streets to find me, if I should

not be at the landing when they arrive; there are a few families of Saints arrived here on different vessels shipped by Tapscoot, and they could not tell me any thing about you; they said they did not see you, the first that came the brethren accidentally found and brought them to me. I offered to make out their clearance papers for just what it would cost at the Custom House, i.e., 20 cents, and 4 cents for blanks, and they said I should do it, but went and employed some of the Orleans sharks, and it cost them just 80 cents instead of 24 cents, and then 50 cents more for their passage up the river to St. Louis than I should have charged them. I have mentioned this last circumstance for the benefit of those who may come afterwards. I supposed from the course they had taken, that they had started without your consent or knowledge, and considered themselves competent to do their own business; but in the first place they paid a higher passage across the sea, and every thing was extra here, for they did not know what was for their best good. The most of the Saints which started right, seem disposed to act according to counsel in every thing; but I can assure you that I have not got an enviable station; but I have endeavoured to do the best I could for the good of the Saints, and have spared no pains in doing it. But I find it a hard place to get along, to spend all of my time for their good, and only just make out to live myself, without doing any thing for my own family; I expect that it will be right in the end.

I send my best respects to brother and sister Pratt, brother and sister Spencer, and to all of the American Elders, &c. With sentiments of respect, I have the honor to be your obedient servant and fellow labourer, in the bonds of the everlasting covenant,

LUCIUS N. SCOVIL.

P.S.—Colonel Persifa Smith is appointed Governor of California; he arrived in this city the night before last, on his way thither per steamer of the 18th inst. Captain Sutter also arrived here a few days since from California, which has created quite a gold fever here.

EXTRACTS FROM CONFERENCE MINUTES.

CHELTENHAM.

Held Nov. 26, 1848.—At this conference 546 members were represented, including 1 high priest, 1 of the seventies, 38 elders, 35 priests, 20 teachers, and 13 deacons. During the last quarter 44 have been baptized, 6 received by letter, 17 removed, 7 emigrated, 4 cut off, and 4 dead.

JAMES W. CUMMINGS, President.

JAMES S. BALLINGER, Clerk.

WORCESTERSHIRE.

Held Dec. 24, 1848.—At this conference were represented 11 branches, containing 317 members, 14 elders, 22 priests, 3 teachers, and 11 deacons. During the last quarter 42 have been baptized, 3 cut off, 29 received by letter, 14 removed, 37 emigrated.

ROBERT MARTIN, President.

WILLIAM HAWKINS, Jun. Clerk.

STAFFORDSHIRE.

Held Dec. 24, 1848.—At this Conference 337 members were represented, including 27 elders, 28 priests, 11 teachers, and 8 deacons. During the last quarter 29 have been baptized, 4 cut off, 8 emigrated, 2 removed, 4 received by letter, and 2 dead.

J. D. ROSS, President.

W. LEESE, Clerk.

NORWICH.

Held Dec. 25, 1848.—At this conference 269 members were represented, including 8 elders, 17 priests, 9 teachers, and 4 deacons. During the last quarter 45 have been baptized, 18 cut off, 1 received by letter, and 1 dead.

THOMAS SMITH, President.

JOHN JARVIS, Clerk.

SECOND DIVISION OF THE DERBYSHIRE CONFERENCE.

Held at Whitwick, Jan. 7, 1849.—At this conference were represented 6 branches, containing 232 members, including 24 elders, 14 priests, 5 teachers, and 8 deacons. During the last quarter 15 have been baptized, 5 received by letter, 9 removed, 1 cut off, and 1 dead.

LEWIS ROBINS, President.
JOHN VAUGHAN, Clerk.

GLASGOW.

Held Jan. 8, 1849.—At this conference 24 branches were represented, containing 1637 members, including 73 elders, 73 priests, 68 teachers, and 42 deacons. Baptized during the last quarter 224, cut off 27, dead 6, emigrated 3.

E. B. KESLY, President.
J. M'LAW, } Clerks.
R. WATSON, }

LEICESTERSHIRE.

Held Jan. 14, 1849.—At this conference 5 branches were represented, containing 205 members, including 15 elders, 16 priests, 5 teachers, and 7 deacons. Baptized during the last quarter 52, cut off 11, received by letter 2, dead 2.

LEWIS ROBINS, President.
JOHN HOLMES, Clerk.

NEWCASTLE-UPON-TYNE.

Held Jan. 14, 1849.—At this conference 10 branches were represented, containing 367 members, including 23 elders, 25 priests, 11 teachers, and 7 deacons. Baptized during the last quarter 50, cut off 3, received by letter 12, and 6 removed.

WILLIAM SPEAKMAN, President.
THOMAS GREENER, Clerk.

HULL.

Held Jan. 14, 1849.—At this conference 4 branches were represented, containing 233 members, including 25 elders, 14 priests, 10 teachers, and 7 deacons. Baptized during the last quarter 64, received by letter 2, removed 2, emigrated 38.

HARRISON BURGESS, President.
JAMES M'NAUGHTEN, Clerk.

The Latter-day Saints' Millennial Star.

FEBRUARY 15, 1849.

EMIGRATION.—The large and splendid ship, *Zetland*, sailed from Liverpool for New Orleans, towards the last of January. She carried 358 passengers, or "*Latter-day Saints*," who were on their way for Upper California, their future home. Our highly esteemed brother Elder Orson Spencer was appointed the president of this company.

The ship *Ashland* also sailed a few days after, containing 187 passengers or Saints, under the presidency of Elder John Johnson and his counsellors.

The ship *Henry Ware*, also sailed the fore part of this month, having on board 225 Saints, under the presidency of Robert Martin and his counsellors. The total number of Saints (including children) in these three ships, is 770. As they sailed out of the docks at Liverpool, they unitedly joined in the songs of Zion, while large crowds assembled to hear the joyful strains as they flowed from hearts that were animated with the brightest of hopes.

Oh! how cheering to the poor Saints, who have so long been borne down with poverty and wretchedness, to escape from old Babylon, and wend their way to a land of peace and plenty, to join with a nation of Saints, governed by the righteous laws of heaven. Go on then, ye Saints, and seek your home in the "*Golden Land of Califor-*

nia;" and there among the majestic mountains, and in the fertile vallies of a promised land, remember the Lord your God and his commandments; and when you gather up the precious metals and heap up riches as the dust, remember the poor Saints in Great Britain, and send them deliverance. Remember, O ye Latter-day Saints, who have been smitten and tossed to and fro, and driven into exile by your enemies, that the Lord your God has had compassion upon you, and brought you forth into a land that is rich in gold, and in silver, and in the precious metals. To you he first discovered these rich treasures, that you might understand and know of "*the precious things of the earth, and the precious things of the lasting hills,*" according to the blessing of Moses upon the land of Joseph. The wise shall understand, but the wicked shall increase in wickedness, until they shall perish from off that choice land, leaving their gold and their silver, which they have toiled for in their greediness, for those who shall be counted worthy to inherit the land; for the Lord shall multiply gold as brass, and silver as iron, as saith the prophet Isaiah, and riches, and honour, and power, and great glory and dominion appertain to the children of Zion, and they shall flourish upon the promised land as a great, and strong, and powerful nation; and the children of their oppressors shall bow themselves down, and lick up the dust of their feet. O Zion, arise! Shake thyself like the lion as he ariseth from the dust! Put on thy strength, for the mighty God of Jacob is thy help. Thou shalt prevail, and the nations shall honor thee, and seek instruction in thy tabernacles.

On the 21st of this month I shall send out two more vessels loaded with Saints, destined for the rich vallies of the "*ancient mountains*" upon Joseph's land. One of these ships, the *Buena Vista*, will carry near 300. The other, called the *Hartley* will carry over 200. These two ships are about full, the berths were nearly all taken several weeks ago.

O! what a wide difference there is between the emigrating Saints and other emigrants! With the one there is union, harmony, and order, with prayer and thanksgiving, and songs of rejoicing; while with the other there is disorder and confusion, with cursing and bitterness, and every evil passion, that not only renders themselves miserable, but every other well disposed person that perchance may be found among the wretched list. For this reason many respectable emigrants who are not of our faith, crave the privilege of crossing the ocean with our people.

BOOK AGENTS.—The debts due this office from the conferences are increasing rapidly and fearfully. When I took charge of the office about six months ago, there was due the office nearly £400, now the debts have increased to between £600 and £700. Do our Book Agents think that the office can sustain itself at this rate? We are now getting 5000 Books of Mormon, and 5000 Books of Covenants printed and bound, which, together with other publications will soon bring the office in debt to the printer and bookbinder to the amount of £800 or a £1000. Will not the conferences see that their agents are more punctual in their remittances? Some of the conferences are now indebted nearly £100. We hope that the presiding Elders will introduce a thorough reformation in this matter, and devise some system that will prevent their conferences from being overwhelmed with large debts which they are unable to meet.

AN IMPORTANT QUESTION.—Who among all the worthy Saints in Great Britain will volunteer to assist Elders George A. Smith and Ezra T. Benson, two of the Twelve, to emigrate with their families from Council Bluffs to the Salt Lake city this season? They wish to take with them some ten or fifteen tons of valuable church property, such as mentioned in their very interesting letter, published in this number. If some

of the wealthy Saints will contribute £500 or £1000 for this purpose, they shall in nowise lose their reward, even in this life, as well as that which is to come. These two servants of God, as the Saints generally know, have laboured from the beginning, and borne the burden and heat of the day, in persecution and poverty. After labouring so long a time, will not some rich brother stretch forth his hands and afford them relief? That brother or sister that will hearken to this call, will please to inform me by letter, and communicate the means to me immediately, that I may forward the same by Capt. Dan Jones, or some other faithful brother.

LETTERS TO THE EDITOR.

Cheltenham, January 10th, 1849.

Dear President Pratt,—I feel under obligation at this time to write and inform you of the prosperity of the work of God in this part of the country.

I arrived in Cheltenham on the first day of November; found brother Clark, and as soon as he was informed of my appointment, he resigned the presidency of the conference to me, and I accordingly entered upon the duties of my office. Since that time I have visited the different branches of the conference, and the work of the Lord is rolling on steadily in this conference, and the officers are diligent in spreading the gospel. We are opening new places, we are preaching, and baptizing some nearly every day, the Lord working with us, confirming the word with signs following.

This conference affords an extensive field of labour. There are many towns and villages within its borders that have not heard the gospel as yet, and others that have had one or two sermons preached in them, and many are enquiring after the truth. The scriptures are verily fulfilled that say, in the last days men's hearts should fail them for fear, and for the looking after those things that are coming on the earth. Many are awake to the signs of the times, and are becoming disgusted with the doctrines and dogmas of the present age; and when the scales begin to fall from their eyes, the first picture that presents itself to their view, is the awful apostate condition of the world, which fills their hearts with consternation and dismay; and their only refuge is the gospel, that they may be gathered out of Babylon, that they partake not of her sins and receive not of her plagues. When I reflect upon the glorious manifestations of the power of God, in behalf of his people in these last days, not only in rolling forth the work amongst the different nations of the earth, but the miraculous deliverance of so many thousand of them from that nation who have rejected and driven them from their midst—a greater manifestation of his omnipotent power and love than when he delivered Israel from Egypt—when I reflect upon the scenes that have past, that my eyes have beheld, and look forward with fond anticipation to the future, hearing the joyful news of the outpourings of the blessings of God upon the Saints in the valley of the Great Salt Lake, in the abundant harvest they have been blessed with the past season, I feel like shouting hosannah to him who rules and reigns on high. May glory, and honour, and praise be to him for ever and ever. Amen.

Well might the prophets and apostles of old pray that they might behold the glory of the last days; and when I reflect upon it I hardly know how to express my gratitude to God for the glorious privilege. How thankful ought this generation to be for the restoration of the gospel; but, alas! like the people who lived in other dispensations, they scorn the blessings of heaven, and treat with the utmost contempt and cruelty the servants of God, who sacrifice all to go and declare the glad tidings unto them. Well might our Saviour say, as it was in the days of Noah, so also should the coming of the Son of Man be.

But thanks be to God, the honest in heart are receiving the truth and rejoicing in the gifts of the holy spirit; and, according to all accounts, the work of God was never in a more flourishing condition in this part than at the present time. The Saints all seem to be making every exertion, and when God works, who can hinder.

My love to yourself and family. Remember me in your prayers, that I may do the work that God has designed for me.

I remain your brother in the bonds of the everlasting covenant.

J. W. CUMMINGS.

Cheltenham, January 15th, 1849.

President O. Pratt,—I write to inform you of the death of Brother James Morgan, who departed this life in Cheltenham, on the 15th of December, 1848, aged 26 years. He has been a member of the Church of Jesus Christ of Latter-day Saints upwards of seven years; he held the office of an elder, and prior to his illness he used to travel and preach the Gospel in this conference: he was a faithful and intelligent young man, and was beloved by all who knew him. He bore a faithful testimony of the work of God to the last, urging upon all who visited him in his illness the necessity of their obedience to the Gospel as revealed in the last days. He has left an affectionate wife to mourn his untimely death. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."—Rev. xiv, v. 13.

Your brother and fellow servant in the bonds of the everlasting covenant,

J. W. CUMMINGS.

New Chapel House Street, Paul's Square, Norwich.

To my beloved brothers and highly esteemed presidents Pratt and Spencer,—I, at this time sit down to occupy a few spare moments, to give you a brief sketch of the progress of the work of the Lord in this conference, and also the death of our dear father Winfield, for such I must call him. As it was said of one of old, he has loved our nation and built us a synagogue, so it may be said of father Winfield. He loved the Saints, built them a house in which to worship the true and living God. I sent you a sketch of the minutes of our little conference as written out by the clerk, by which you would see somewhat how we have been getting on. We have not been baptizing so many of late as what we could wish, but we think the prospects are now more cheering both in city and country. I have been travelling in the country of late, and I find the Lord is blessing the labours of his servants much in the neighbouring towns and villages, many are being baptized. I preached nearly every night last week to crowded and attentive congregations in different villages. Many are deserting the different systems of the day, and the hireling clergy are almost mad in crying delusion, but still the people are determined to hear and then judge. I often feel astonished at the wonder-working hand of the Almighty in sending an illiterate ploughboy like me to this popular city and county, two hundred miles from friends and home, and where the sound of the fulness of the everlasting gospel had never reached within one hundred miles, and the wonderful way the Lord has had in accomplishing His purpose in this place so far. I think I shall never forget my feelings the night I arrived in this city after two days journey by rail; but I engaged some lodgings, and in a few days hired a small room, the best I could get at that time. I put up a card over the door,—Latter-day Saints' Lecture Room. Public meeting, &c. The name Saints seemed so very wonderful, the people came to see what it could be, and the first time hearing, the spirit carried the word home to the hearts of several persons—honourable members of society, some of whom have never again gone to the holy places, so called from that hour till this; this, of course, caused the indignation of the priests, and a great stir was made, lecturing in chapels, &c.; and even brought tracts to my outer door, and gave one to each of the congregation as they left the Meeting Room. But still the more they opposed, the more the Lord wrought with us, in convincing the people of the truth, till we have baptized 13 in a week in the city alone. When the opposition was so great, many sick were healed, and the Lord truly confirmed the word with signs following the believers, as very many were healed of their sickness; some that had been in bed for many years were raised up in answer to prayer, and are now enjoying health and rejoicing in the truth exceedingly. But to return, my room soon got too small, and it pleased my Heavenly Father to send our dear father Winfield to hear me preach. I also soon got an interview with

him, and I learned that the Lord was inclining him to build a chapel, and as I was so straightened for a larger place, and could not get one, I promised Mr. Winfield, if he would build us a chapel we would pay him interest for his money, so he hearkened to my counsel, and I believe more especially to the Spirit of the Lord; purchased a piece of land for about £90, and put some builders to work immediately. He consulted me what size I would have it, and we agreed to build it fifty feet by twenty-seven, twenty feet high in the walls, which is the size and height, and a platform across one end of the chapel, four feet high, for the priesthood. The body of the chapel is well filled with moveable forms with backs too, all neatly painted, and well lighted up with gas; also a house with six rooms, adjoining the chapel, erected at the same time for me to live in. Father Winfield had been converted many years since to the Methodist's faith; he was a man that prayed much, very zealous in striving to live to the glory of God; but was very slow to embrace the gospel in its fulness; but during the summer, and the building of the chapel, he investigated the principles, read the Book of Mormon, Doctrine and Covenants, with other works which were put into his hands, as I wanted him to understand the work well before he embraced it, that he might not be deceived in any measure; he also saw his dear granddaughter, our beloved sister, Mary Ann A. Winfield, whom he loved sincerely, arise up from sickness several times immediately in answer to prayer, sometimes when he would think she must die; this also helped to strengthen his faith; and on the twenty-seventh of October, 1848, I had the honor to baptize him with four others in the river Yare, he being that day seventy-two years of age; on the Sunday following I confirmed him a member of the Church of Jesus Christ of Latter-day Saints. He arose and bore a faithful testimony to this being the work of God; shouting glory to God; declaring that he had then received the gift of the Holy Ghost; inviting the hundreds then present to come and do as he had done, and they should receive the same like blessings. He lived in the enjoyment of the Spirit of God, until the following Friday night about eleven o'clock, when he was seized with violent pain in the body, which continued during the night; about five o'clock the next morning he sent for me, I went and anointed him with oil and prayed for him, he then became more easy, but continued very ill until eleven o'clock in the day, when it pleased our heavenly Father to call him to a higher stage of action, and take him, where the wicked cease from troubling, as his religious-pretended friends had already strove to trouble and perplex his mind, by visiting and writing to him, striving to instil into his mind the badness of the system he had embraced, telling him that I had stripped persons of their money, what impostors we were, &c., &c.; but notwithstanding all their persuasions his mind continued calm, and he was resigned to the will of God, and he sweetly fell asleep in Jesus, in my arms, with all the calmness of a Saint of God; the sight was grand, although affecting, to see such a venerable servant of the Most High, pass from time to eternity. If it had pleased our heavenly Father to have spared him till this month, he was fully bent to have gone to the Salt Lake, to help to build the temple of the Lord. I superintended his funeral. We buried him in his own new tomb, in the chapel near the place where he received the gift of the Holy Ghost; it was a grand sight; a hearse and two mourning coaches, and several other carriages, and a long procession of Saints and friends of the deceased on foot, who mourned the loss of our beloved friend and brother, followed him to the grave. The chapel was crowded to excess, both at the funeral and the following Sunday. Our dear brother never charged us any rent at all for the chapel, nor did he intend, if he had lived. He also left it to our beloved Sister Winfield, before mentioned; she still copies his example by letting the Saints worship in it free, although it deprives her of some temporal enjoyments. This she does for the glory of God and the good of souls. I often feel astonished at the power of God in bringing near three hundred souls to a knowledge of the truth, in the short space of one year and nine months, by such weak and simple means, and that in the midst of opposition, which proves that it is not by power nor by might, but by the Spirit of the living God. This causes my soul to rejoice, and I do anticipate, ere long, to gather to that place which the Lord hath appointed; where I can learn more of his glorious plan of saving the children of men.

Dear Brother Pratt, if you should deem it wisdom to make any remarks in the

STAR, in reference to the kindness and death of our dear Father Winfield, it will be at your disposal. I should have written before, but I have been at all times much engaged with the work of the Lord, and the building, as it has not long been finished.

We are having a large and handsome tablet erected in memory of our dear brother, to be placed in the wall, over the centre of the platform with the following inscription:—

"This tablet was erected by M. A. A. WINFIELD, as a token of affection for her beloved grandfather, JAMES WINFIELD, who departed this life, the 4th of November, 1848; aged 72 years.

Father, dear, sleep on
Till Christ in clouds shall come;
Then raise and join
The Church of the first-born.
A covenant with the Lord you made,
When aged seventy two,
And was baptized beneath the flood,
As Christ commanded you.
The Holy Ghost you did receive,
In answer unto prayer,
And testified, to all around,
God's power to save through Christ was here."

May the spirit of wisdom and revelation rest upon you, in your high and exalted station, is the prayer of your brother in the new and everlasting covenant,

THOMAS SMITH.

EXTRAORDINARY CASE.

CHOLERA TREATMENT BY THE LATTER-DAY SAINTS.

A case has come to our knowledge, which occurred in Gorbals last week, and which we scarcely know whether to characterise as one of inhumanity, barbarism, or fanaticism. It appears that, on the evening of Monday last, the 15th current, two sisters, named Elizabeth and Mary Murray, who lodged with another sister at the Townhead, were on their way home from Mr. Pollock's silk factory, at Govan, where they were employed, when Elizabeth was seized with the usual premonitory symptoms of cholera. Instead of making an effort to reach home, the girls proceeded, a little after six, to the house of Thomas Stewart, a belt-maker, residing at 44, Thistle-street, where the invalid was put to bed. The girls were intimately acquainted with Stewart, and had formerly rented a room from him; but he was peculiarly endeared to them from being a leader or elder of a sect called the Latter-day Saints, of which tabernacle the Murrays were members. About half-past six, Stewart himself came home, and anointed the body with olive oil, and prayed over her. According to the testimony of the survivors, the patient stated that she did not want any medical advice, but desired to see the elders, brethren, and sisters of the church. These were accordingly sent for, and soon a gathering of a dozen was collected, consisting, in addition to the belt-maker, of a preacher, two weavers, a clerk, a sawyer, and a collier, with sisters to match. They frequently joined in prayer, and varied the treatment by administering brandy, and applying flannels and hot-water bottles. Of course, the poor girl got no better, but worse, and at eleven at night her sister Mary was seized also, and laid in the same bed. To be brief, the performance—for we can call it nothing else—continued all night, and Elizabeth died at five on the following morning, and Mary died at nine. In fine, these people ranted round the bed of the poor girls all night till they died, instead of sending for a doctor. This extraordinary case of neglect might never have been heard of, but for the fact that the brethren found it expedient to apply next day to Mr. M'Tear, inspector of Govan Parish, for coffins; and subsequently the case was taken up by Captain Wilson, and is still undergoing investigation. It would appear that brother Stewart was not so spiritually minded as to be withheld, after the death of the poor girls, from preferring a charge of 22s. against their effects, consisting of 10s. for arrears of rent, and 12s. for medicine, medical attendance, and funeral charges. This is rather cool; but whether the account will be allowed or no, will likely be a matter for the decision of the authorities.

Scotstown, London Road, Glasgow, February 2nd., 1849.

Beloved brother, President Orson Pratt,—Enclosed, I send you an extract from the *Glasgow Herald*, which gives an account of an “extraordinary case,” “treatment of cholera by the Latter-day Saints.” I wish to give a true statement of the case, that there may be no misunderstanding about the matter, in the minds of the honest hearted.

These two sisters (Mary and Elizabeth Murray) worked in a mill in Govan. About four o'clock, p.m., on the 15th of last month, Elizabeth was seized with the cholera, while at work in the mill. She, and her sister Mary, immediately started for home; the afternoon was wet, and the poor girl was soon almost perished with cold; they called at several houses on the way, and asked for the privilege of a fire; but instead of granting their request, the inmates drove them into the street, and shut their doors upon them. By the time they got to brother Stewart's, (which was directly on their way home) Elizabeth was so overcome, she could go no further. Here (mark the difference) they were kindly taken in. The sisters in the neighbourhood immediately gathered. The poor girl was soon relieved of her wet clothes and put into a warm bed. The elders were sent for, and they came and anointed her with oil in the name of the Lord Jesus, laid their hands upon her, and prayed the Lord to make manifest his power in her behalf, and rescue her from the grasp of the destroyer. During the night, Mary was also seized with the same disease, but was not laid in the same bed. They bore their sufferings patiently for a short time, but soon they became weary of suffering, and besought the elders present, to lay their hands upon them, and pray the Lord to take them to himself, for they had suffered enough. The brethren did so. They were eased from pain, and went off so calmly and quietly that those around could hardly tell when the last breath left the body.

This case soon created quite a stir. The doctors were sharp set after the affair, determined in their holy zeal, to bring the whole matter before the authorities, and inflict the condign punishment upon Elder Stewart, that all persons might hereafter take warning, and suffer no one to leave the world without their assistance, that their exodus from the stage of action might be scientifically attended to, and heavy fees thereby secured to themselves. It is truly a horrible affair for a person in this enlightened age to call on the Lord instead of a doctor,—to put their trust in the arm of Jehovah, rather than the arm of flesh.

Brother Stewart was accordingly arrested, and brought before the magistrates to answer to the charge of culpable homicide. He bore himself nobly, faced his accusers boldly, preached the Gospel to them in his defence, until they were ashamed of themselves, and were glad to dismiss the matter.

The difference (in effects) between the treatment of cholera by the Latter-day Saints, and those learned ignoramuses called doctors, may be easily perceived by the following: “By the report of the Board of Health, we find that at least two thirds of all those who have been attacked by the cholera, have died,” or, in other words, have been scientifically helped out of the world. Whereas, out of at least one hundred cases that have been administered to by the elders of this church, in and around Glasgow, only four have died. Indeed, the manifestation of power is so much on the Lord's side, that many who were not members of the church when seized upon by the cholera, have sent for the elders instead of the doctors, beseeching them to lay their hands upon them, and pray for them, covenanting before the Lord to obey his Gospel as soon as they had bodily strength to do so.

The Saints rejoice much in the manifestations of the power of God, and are united together firmly by the strong cords of love. The work of the Lord is rolling on rapidly in this conference. Many scores are obeying the Gospel; indeed some branches have doubled their members within the last two months. The circulation of the printed word is doing good. Brother John Shields (president of Glasgow branch) and brother John Bell (president of Paisley) have introduced a system in their branches by which the poorest Saint may be enabled to provide themselves with the books of the law of the kingdom of God, and all other standard works, viz: 10, 20, or more persons unite together for that purpose; if one wants a Book of Mormon, he pays in 3d. per week; if a book of Doctrine and Covenants,

2½d. per week; Hymn Books, 1½d. per week; Spencer's Letters and Voice of Warning at the same rate, by this means, all will have a book or books in 12 weeks. They determine who shall have 1st, 2nd, 3rd, 4th, 5th, 6th, and so on to the 12th choice by lot. I approve of the plan very much, and would recommend it to all the branches in this conference, as well as all others. There surely is great necessity for a more extensive circulation of those books among the Saints, that they may be the better informed of the law of God, and consequently, less liable to break it. The great body of the Saints are criminally neglectful of their duty in this respect. In my travels among the Saints, I often see their book-shelves loaded with Brown's Bibles, this minister's notes, and that learned divine's commentaries on scripture, to the cost (not value) of many pounds. I ask the question, have you a Book of Mormon? No! Have you a book of Doctrine and Covenants? No! I feel to ask in my heart, what have you then, inside or out, worthy of a servant of the Lord, a citizen of the kingdom of God. I do not wish to be understood as speaking lightly of the Bible, for I value it as the stick of Judah, and I value the Book of Mormon equally as much as the stick of Ephraim, and I value the book of Doctrine and Covenants as equal in authority and as beneficial in its influence as one or both of them. Farewell, my dear brother, may the God of Abraham, Isaac, and Jacob bless you, and all yours, now, henceforth, and for ever, is the prayer of your friend and fellow-servant in the kingdom of God. Amen.

ELI B. KELSEY.

APPOINTMENTS.

Elder James Ure, who lately presided over the Hull Conference, has sailed for the home of the Saints in California. We appoint Elder McNaughton, from Scotland, to preside over the Hull Conference, in his place. Our beloved brother, Joseph Westwood, will labor under the counsel and direction of Elder McNaughton. We trust from the united labors of these two faithful servants of God that a great work will be accomplished in Hull Conference.

Elder Robert Crook is appointed to labor in the Glasgow Conference, under the direction and counsel of Elder Eli B. Kelsey, the president of that conference.

Our beloved brother, Elder John Lyon, of Scotland, has been appointed to the presidency of the Worcestershire Conference; we cheerfully recommend brother Lyon to the Saints in that conference, and trust that they will uphold him by their faith and prayers, inasmuch as they will do so, giving heed to his counsels, and assisting with their might in carrying out the measures he may adopt for the spread of the word in that region, they will be blessed.

Brother Lyon has our thanks for the valuable productions in poetry from his pen, that have appeared from time to time in the STAR, and we hope he will continue to favor us, now and then, with a gem. "His reflections on a Bank Note," is a rich illustration, and an apt caricature of that worst of all *Shin Plasters*, a promise to pay.

REFLECTIONS ON A BANK NOTE.

Money makes the man, the want of it the fellow,
The rest, is all but leather and prunello.—*Anon.*

Thou representative of something great,
What wert thou in thine unconverted state,
Derived from lint, stalks, or, as like may be,
The downy castings of the cotton-tree!
Perchance the lowly silkworm's death-shroud gave
The silky texture which thou seem'st to have;
Spun into yarn—then woven into cloth—
Then worn—then cast away as what we loath;
And after mingling with—decomposition!
Mark the reverse of this—thy strange transition—
Snatched from the dunghill by the ragman's hand;
Again remodelled as thou now dost stand;
Invested with the honor of a name,
The painted mockery of a righteous claim.